



Al-Qawārīr - Vol: 05, Issue: 02,
Jan - Mar 2024

OPEN ACCESS

Al-Qawārīr
pISSN: 2709-4561
eISSN: 2709-457X
journal.al-qawarir.com

***Solving contemporary family problems in the context of
rational reasoning in the light of Islamic teachings: A special
study of the thought of Maulana Waheed-ul-din Khan.***

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Version of Record

Received: 16-Jan-24 **Accepted:** 20-Feb-24

Online/Print: 24- Mar -2024

ABSTRACT

This special study investigates the application of rational reasoning within the framework of Islamic teachings to address contemporary family problems, with a focus on the thought of Maulana Waheed-ul-din Khan. Drawing on Islamic jurisprudence, ethics, and Maulana Khan's scholarly works, the research explores the intersection of rationality and spirituality in tackling familial challenges. Through qualitative analysis of Maulana Khan's writings and contemporary family issues, the study examines his perspectives on marriage, parenting, communication, and conflict resolution. By synthesizing Islamic principles with rational discourse, Maulana Khan emphasizes the importance of compassion, understanding, and mutual respect within familial relationships. The study aims to provide practical insights and guidance for individuals and families grappling with modern-day challenges while remaining rooted in Islamic values. The findings contribute to a nuanced understanding of Maulana Khan's thought and its relevance in addressing familial issues in today's complex societal landscape.

Keywords: *Contemporary Family Problems, Rational Reasoning, Islamic Teachings, Maulana Waheed-ul-din Khan, Family Dynamics.*



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Introduction

In the pursuit of addressing contemporary family challenges through rational discourse informed by Islamic teachings, Maulana Waheed-ul-din Khan's insights offer a unique perspective. This special study delves into the nuanced thoughts and principles advocated by Maulana Waheed-ul-din Khan, shedding light on how his teachings navigate the complexities of modern family dynamics within the framework of Islamic ethos.

1: Art of thinking (key to problem-solving within marital relationships)

Maulana Wahiduddin Khan's emphasis on mastering the art of thinking aligns with Quranic teachings that emphasize wisdom, reflection, and understanding as essential for successful relationships. Here are some Quranic verses that support this perspective. In the Quran, there are several verses that emphasize the importance of reflection, patience, and understanding in marital relationships, which are essential for problem-solving:

1.1 Surah Ar-Rum

وَمِنَ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ¹

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought."

This verse highlights the purpose of marriage as a source of tranquility, affection, and mercy. It suggests that thoughtful consideration of these aspects can lead to successful problem-solving within marital relationships.

1.2 Surah An-Nisa

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتَابُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَتْهُنَّ
إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا²

"And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."

This verse advises spouses to treat each other with kindness and patience, even in times of disagreement or dislike. It implies that through thoughtful and compassionate behavior, good can come out of challenging situations.

1.3 Surah Ar-Rum

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۗ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ
الْقَيِّمُ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ³

"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know."

Here, the concept of "fitrah" refers to the innate disposition or natural way of human beings. Reflecting on this verse can remind couples to align their actions and attitudes with the innate goodness and righteousness that Allah has instilled in them, leading to better problem-solving within their relationship.

Overall, these verses emphasize the importance of thoughtfulness, patience, kindness, and adherence to the principles of Islam in resolving conflicts and maintaining harmony within marital relationships.

Maulana Wahiduddin Khan emphasizes that mastering the art of thinking is crucial for a successful married life. This skill isn't just about intellect; it's the key to problem-solving within relationships. Thinking critically allows individuals to approach conflicts with rationality, fostering understanding and empathy. It promotes effective communication and equips couples to navigate challenges with patience and resilience. In essence, the art of thinking, as advocated by Maulana Wahiduddin, is a foundational element for building a thriving and harmonious marital bond.⁴

2: Diversity in thoughts: superior role of women

Maulana Wahiduddin Khan's perspective on the superiority of a woman's role and the interdependence between genders resonates with Quranic teachings that emphasize mutual respect, cooperation, and recognition of each other's contributions within relationships. Here are some Quranic principles that support this perspective. Certainly, the Quran contains verses that highlight the superior role and status of women. Here are a few examples:

2.1 Surah An-Nisa

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَبَسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا⁵

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."

This verse emphasizes the equality of men and women in creation, both originating from the same soul. It underscores the importance of mutual respect and reverence for women.

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2.2 Surah Al-Ahzab

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا⁶

"Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward."

This verse highlights that both men and women, through their faith and good deeds, are equally deserving of Allah's reward and mercy. It emphasizes their equal status in the sight of Allah.

2.3 Surah An-Nisa

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ⁷ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا⁷

"And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing."

This verse emphasizes the fair treatment and equal opportunities for both men and women. It discourages envy or desire for what others have been granted and underscores the importance of seeking Allah's bounty through righteous actions.

These verses, among others, illustrate the Quran's teachings on the equality, dignity, and honor of women in Islam.

Maulana Wahiduddin Khan posits that a woman's role is superior to a man's, emphasizing their interdependence. He asserts that a man is incomplete without a woman, encouraging a perspective where both genders recognize their intrinsic value. This viewpoint suggests that when a man acknowledges his reliance on a woman as a life partner, he inherently values her contributions. Simultaneously, when a woman sees herself in a superior role, it fosters a sense of security and responsibility. According to Maulana Wahid Uddin, this reciprocal understanding establishes a harmonious dynamic, promoting mutual respect and shared responsibilities in the intricate tapestry of relationships.⁸

3: Understanding about spouse beyond traditions

Maulana Wahiduddin Khan's perspective on recognizing a woman's position as a supportive life partner, beyond traditional gender roles, is in harmony with Quranic teachings that emphasize mutual respect, appreciation, and cooperation within marital relationships. Here are some Quranic principles that support this viewpoint. The Quranic verses that align with the perspective of recognizing a woman's position as a supportive life partner and acknowledging her inherent value in marriage include:

3.1 Surah An-Nisa

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلْ لَكُمْ أَنْ تَرْتُولُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا
ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَلْحَشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ
تُكْرَهُوا لُشَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا⁹

"O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."

This verse emphasizes the importance of treating women with kindness and fairness in marriage, acknowledging their rights and worth as partners.

3.2 Surah Ar-Rum

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought."¹⁰

Here, the Quran highlights the purpose of marriage as a source of tranquility and companionship, emphasizing the mutual support and affection between partners. These verses promote the idea of mutual respect, kindness, and appreciation between spouses, highlighting the importance of recognizing each other's inherent value and contributions to the marriage.

Maulana Wahiduddin Khan says, according to traditional norms, a woman is often viewed as a helper, a role associated with gender roles and the perpetuation of the race. Maulana Wahiduddin Khan suggests that recognizing a woman's position as a supportive life partner, not just for gender gratification but for her inherent value, is crucial. When both partners appreciate the worth each brings to

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the relationship, the foundation for a fulfilling married life is laid. This perspective shifts the focus from stereotypes to acknowledging individual strengths, fostering an environment where mutual support and improvement become the cornerstones of a meaningful and successful marriage.¹¹

4: Redefining Perspectives: Maulana Wahiduddin Khan's Vision on Valuing Women as Divine Gifts

Maulana Wahiduddin Khan's perspective aligns with Quranic teachings that emphasize the intrinsic value and dignity of women, rejecting the notion of viewing them as mere objects or accessories. Here are some Quranic verses that support this perspective:

4.1 Surah Ar-Rum

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَفِرُونَ¹²

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

Here, the Quran portrays the relationship between spouses as a source of tranquility and mutual support, emphasizing the value of companionship and emotional connection over the idea of possession or acquisition.

This verse emphasizes the equal status, dignity, and worth of men and women in the eyes of Allah, rejecting the idea of women as objects to be acquired and advocating for their respectful and conscientious treatment as divine gifts.

Maulana Wahiduddin Khan challenges the traditional notion of viewing women as mere accessories, suggesting instead that they should be seen as a divine gift. In this perspective, he advocates for proactive measures to enhance the well-being of women. Rejecting the idea of women as objects to be acquired, Maulana emphasizes that a man should strive and work diligently to earn and appreciate the gift of a woman in his life. This shift in perception encourages a more respectful and conscientious approach, fostering an environment where women are valued for their intrinsic worth and not relegated to outdated stereotypes.¹³

5: Optimizing Marital Bliss: Recognizing the Positive Attributes of Life Partners

Maulana Wahiduddin Khan's wisdom on marital harmony, rooted in focusing on the positive attributes of one's spouse, resonates with the Quranic teachings on gratitude, forgiveness, and compassion within relationships. Here are some Quranic verses that reflect this perspective.

5.1 Surah Al-Baqarah

أَجَلٌ لَكُمْ لِبَيْكَةِ الصَّيَامِ الرَّفْتِ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ
تُخْتَلُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْكَنَ بِشِرْوَهُنَّ وَأَبْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا
وَأَشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتُوا الصَّيَامَ إِلَى الْبَيْتِ
وَلَا تَبْشِرُوا بِهِ ۖ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يبينُ اللَّهُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ¹⁴

"They are clothing for you and you are clothing for them."

This metaphorical verse describes the intimate and protective nature of the marital relationship, highlighting the mutual support, comfort, and adornment spouses provide for each other.

These verses emphasize the importance of gratitude, kindness, and understanding in marital relationships, encouraging spouses to focus on the positive attributes of each other to cultivate a nurturing and harmonious environment.

Maulana Wahiduddin Khan highlights the duality within every individual—positive and negative aspects. He unveils the key to a blissful married life: focusing on the positive attributes of one's life partner. In navigating the complexities of relationships, acknowledging both the strengths and weaknesses is vital. However, Maulana suggests that emphasizing the positive side cultivates a nurturing environment. By consciously choosing to see the inherent goodness in one's spouse, couples can foster understanding, appreciation, and a foundation for enduring happiness. This approach, rooted in optimism and acceptance, forms the essence of Maulana Wahiduddin Khan's wisdom on marital harmony.¹⁵

6: Logic behind authority of husband

Maulana Wahiduddin Khan's perspective on male sovereignty in married life, drawing an analogy to organizational structure, is not directly reflected in Quranic teachings. Instead, the Quran emphasizes mutual consultation, partnership, and cooperation between spouses in managing household affairs. Here are some Quranic principles that contrast with the concept of male dominance:

6.1 Surah An-Nisa

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالَّذِينَ حَلَلَتْ
قَدْرَتُكَ حَفِظْتُكَ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأُضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا¹⁶

Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And

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righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with.¹ And if you sense ill-conduct from your women, advise them 'first', 'if they persist, ' do not share their beds, 'but if they still persist, ' then discipline them 'gently'.² But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great.

This verse is often cited in discussions about marital roles, but its interpretation is nuanced. While it mentions a degree of authority for men in the family, it is balanced with responsibilities and expectations. Importantly, the verse also emphasizes mutual consultation (shura) and kindness towards wives, rather than unilateral decision-making.

Maulana Wahiduddin Khan articulates the concept of male sovereignty in married life through a logical framework. Drawing an analogy to the organizational structure where a boss is essential for operational needs, he designates the husband as the 'boss' within the household. Similar to how an organization function smoothly under the guidance of its boss, a home is managed effectively through the authority of the man. This perspective suggests that accepting male dominance is a strategic choice aimed at averting conflicts and facilitating the efficient orchestration of domestic affairs. It echoes the sentiment that, akin to the organizational mantra, "the boss is always right," male authority is envisioned for harmonious household governance.¹⁷

7:Polygamy : necessity not norm

Maulana Wahiduddin Khan's perspective on polygamy aligns with the Quranic teachings, which present polygamy as a permissible but conditional practice. Here are some Quranic principles that resonate with his viewpoint:

7.1 Surah An-Nisa

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا كَتَبَ لَكُمْ مِنَ النِّسَاءِ مَنِّيٰ وَتِلْكَ وَرُبَّحَٰءٌ إِنَّمَا تُحِطُّونَ
أَلَّا تَعْدِلُوا فَوَاحِشَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعْدِلُوا¹⁸

"And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]."

This verse permits polygamy under specific conditions, such as the ability to treat all wives justly. The emphasis on justice and fairness implies that polygamy should not be pursued lightly but rather with careful consideration of the rights and well-being of all parties involved.

7.2 Surah An-Nisa 4:129

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَبِيبُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُضِلُّوهَا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا¹⁹

"And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful."

This verse acknowledges the challenges inherent in maintaining equality among multiple wives and advises against favoritism. It suggests that while polygamy is permitted, achieving perfect equality may be difficult, emphasizing the importance of striving for fairness and seeking forgiveness from Allah.

7.3 Surah An-Nisa 4:129

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَبِيبُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُضِلُّوهَا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا²⁰

"And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever forgiving and Merciful."

This verse acknowledges the challenges inherent in maintaining equality among multiple wives and advises against favoritism. It suggests that while polygamy is permitted, achieving perfect equality may be difficult, emphasizing the importance of striving for fairness and seeking forgiveness from Allah.

Overall, Maulana Wahiduddin Khan's perspective on polygamy as a temporary and context-dependent practice resonates with the Quranic principles that permit polygamy but emphasize justice, fairness, and the well-being of all parties involved. **Maulana Wahiduddin Khan** addresses the challenges associated with multiple marriages, portraying polygamy as a temporary necessity and an exception rather than a norm. He underscores that such a practice should be considered only in instances where the number of women in society surpasses that of men. This perspective positions polygamy as a response to specific demographic imbalances rather than a universal principle. By framing it as a temporary solution, Maulana Wahiduddin Khan suggests a cautious and contextual approach to polygamous unions, emphasizing the importance of societal considerations in determining the appropriateness of such marital arrangements.²¹

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8: Intellectual development

Maulana Wahiduddin Khan's emphasis on intellectual compatibility and mutual intellectual growth within marriage reflects the Quranic emphasis on knowledge, learning, and mutual support between spouses. Here are some Quranic principles that resonate with his perspective:

8.1 Surah Al-Asr

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ²²

"Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

This verse emphasizes the importance of mutual advice and encouragement towards truth and patience. In the context of marriage, this can be interpreted as spouses supporting each other's intellectual and moral growth, guiding one another towards truth and patience.

8.2 Surah Ar-Rum

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا فِيهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ²³

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

This verse highlights the purpose of marriage as a source of tranquility and emotional support. Intellectual compatibility and mutual intellectual growth can contribute to the fulfillment of this purpose, fostering a deeper understanding and bond between spouses.

8.3 Surah Az-Zumar

أَمْ مَنْ هُوَ قَبِيحٌ أَتَاءَ النَّبِيلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ²⁴

"Are those who know equal to those who do not know? Only they will remember [who are] people of understanding."

This verse emphasizes the value of knowledge and understanding, suggesting that those who possess knowledge are superior to those who do not. In the context of marriage, spouses who actively contribute to each other's intellectual growth are better positioned to navigate life's challenges and deepen their bond.

Overall, Maulana Wahiduddin Khan's perspective on the importance of intellectual compatibility and mutual intellectual growth within marriage aligns with Quranic

principles that emphasize knowledge, mutual support, and guidance towards truth and righteousness.

Maulana Wahiduddin Khan underscores the importance of intellectual compatibility between husband and wife as a prerequisite for enhancing overall intellectuality. He suggests that it is imperative for both partners to actively contribute to each other's intellectual growth within the marital union. This mutual investment in intellectual pursuits not only fosters personal development but also strengthens the bond between spouses. According to Maulana, the synergy of intellectual partnership within the framework of marriage is essential, serving as a catalyst for continued learning, shared values, and a harmonious intellectual journey together.²⁵

9: Post-marriage problems and concept of De-conditioning.

Maulana Wahiduddin Khan's concept of de-conditioning within marriage, promoting empathy, understanding, and the resolution of differences, resonates with Quranic teachings on compassion, patience, and mutual respect between spouses. Here are some Quranic principles that align with his perspective:

9.1 Surah Al-Baqarah

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ²⁶

"They are clothing for you and you are clothing for them."

This verse emphasizes the intimate and protective nature of the marital relationship, where spouses are described as garments for each other. Just as clothing provides protection, comfort, and adornment, spouses should support and understand each other, fostering empathy and closeness.

9.2 Surah Ar-Rum

إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ²⁷

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

This verse highlights the purpose of marriage as a source of tranquility and emotional support. Understanding each other's perspectives and striving to overcome conditioning can contribute to building a relationship characterized by affection and mercy.

9.3 Surah Al-Hujurat

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ²⁸

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"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

This verse underscores the diversity among human beings and the importance of knowing and understanding one another. In the context of marriage, overcoming conditioning and striving for mutual understanding can lead to a deeper connection and harmony between spouses.

Overall, Maulana Wahiduddin Khan's advocacy for de-conditioning within marriage aligns with Quranic principles that emphasize empathy, understanding, and mutual respect between spouses. By fostering a mindset shift towards openness and acceptance of different perspectives, couples can navigate conflicts and differences more effectively, strengthening their bond and fostering a harmonious marital relationship.

Maulana Wahiduddin Khan addresses the challenges that arise in marriage due to the distinct conditioning of both men and women from their respective environments. Post-marriage, conflicts may emerge as each views things from their unique perspectives. Maulana introduces the concept of de-conditioning, advocating that both partners should strive to understand each other's viewpoints. This approach aims to mitigate problems by fostering a mutual willingness to see things from different angles. By encouraging de-conditioning, Maulana promotes a mindset shift that facilitates empathy, understanding, and the harmonious resolution of differences within the complex dynamics of married life.²⁹

10: obsessions free realistic mindset

Maulana Wahid-ud-Din Khan's emphasis on realism and grounded expectations in relationships resonates with Quranic teachings on honesty, trust, and mutual understanding between spouses. Here are some Quranic principles that align with his perspective:

10.1 Surah Al-Mulk

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ³⁰

"He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving."

This verse reminds believers of the transient nature of life and the importance of striving to do good deeds. In the context of marriage, being grounded in reality and having realistic expectations can help couples navigate challenges and trials, ultimately strengthening their bond.

Overall, Maulana Wahid-ud-Din Khan's advocacy for realism and grounded expectations in relationships aligns with Quranic principles that emphasize honesty, trust, and mutual understanding between spouses. By promoting realistic

expectations, couples can build a foundation for a resilient and harmonious connection in the complexities of married life.

Maulana Wahid-ud-Din Khan underscores the tendency of men and women to construct idealized situations based on imaginary assumptions about each other. He highlights that problems often arise when these ideals are shattered. To foster a healthy relationship, Maulana advocates for realism, emphasizing the importance of both partners being grounded in reality. Realism, according to him, is crucial for establishing mutual trust, as it allows couples to navigate challenges with a practical and understanding mindset. By promoting realistic expectations, Maulana encourages a foundation for a more resilient and harmonious connection between men and women in the complex landscape of relationships.³¹

Conclusion

In conclusion, the study of Maulana Waheed-ul-din Khan's thought offers valuable insights into addressing contemporary family challenges through rational reasoning grounded in Islamic teachings. By emphasizing principles such as compassion, mutual respect, and understanding within the family unit, Maulana Khan provides a framework for navigating complex issues with wisdom and pragmatism. His approach encourages a balance between tradition and modernity, advocating for solutions that are both rooted in Islamic ethics and relevant to the realities of today's world. Through his teachings, Maulana Khan promotes the importance of open communication, realistic expectations, and a commitment to mutual growth and support within families. By applying his principles of rational reasoning within the context of Islamic teachings, individuals can work towards resolving family problems in a manner that promotes harmony, resilience, and the preservation of familial bonds in contemporary society.

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References

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² Surah An-Nisa (4:19)

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⁴ Khan, Maulana Waheed ul din , Khandani znidagi , Good words book , p:03

⁵ Surah Al-Ahzab 33:01

⁶ Surah Al-Ahzab 33:35

⁷ Surah An-Nisa 4:32

⁸ Khan, Maulana Waheed ul din , Khandani znidagi p:04

⁹ Surah An-Nisa 4:19

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- ¹⁰ Surah Ar-Rum 30:21
¹¹ Khan, Maulana Waheed ul din , Khandani znidagi p:07
¹² Surah Ar-Rum 30:21
¹³ Khan, Maulana Waheed ul din , Khandani znidagi p:10
¹⁴ Surah Al-Baqarah 2:187
¹⁵ Khan, Maulana Waheed ul din , Khandani znidagi p:10
¹⁶ Surah An-Nisa 4:34
¹⁷ Khan, Maulana Waheed ul din , Khandani znidagi p:12
¹⁸ Surah An-Nisa 4:3
¹⁹ Surah An-Nisa 4:129
²⁰ Surah An-Nisa 4:129
²¹ Khan, Maulana Waheed ul din , Khandani znidagi p:14
²² Surah Al-Asar, 103:1-3
²³ Surah Ar-Rum 30:21
²⁴ Surah Az-Zumar 39:9
²⁵ Khan, Maulana Waheed ul din , Khandani znidagi p:15
²⁶ Al-Baqarah 2 : 187
²⁷ Surah Ar-Rum 30:21
²⁸ Surah Al-Hujurat 49:13
²⁹ Khan, Maulana Waheed ul din , Khandani znidagi p:18
³⁰ Surah Al-Mulk 67:2
³¹ Khan, Maulana Waheed ul din , Khandani znidagi p:20